UNITY. FREEDOM.

THE

Unitarian

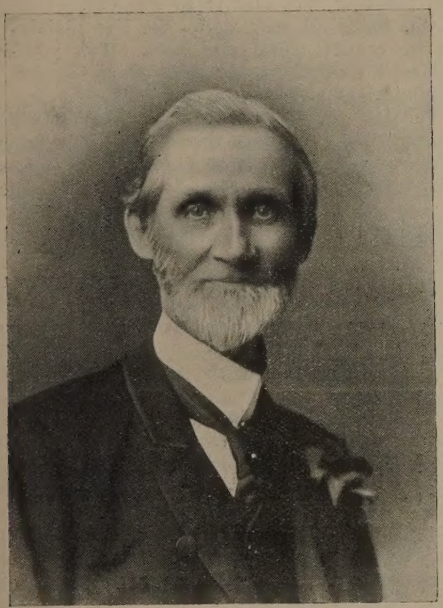
MONTHLY.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

An Organ of Reasonable Religion.

FAITH. FELLOWSHIP.

No. 68. [Vol. VI.—5] May, 1909. ONE PENNY.



Mr. WILLIAM BELFIELD,

ASHTON-UNDER-LYNE.

Born at Ashton, March, 1834, of working-class parents; when very young was put to work in a cotton factory. But after reaching manhood Mr. Belfield began business as a chemist in Ashton, and continued to follow it with success and credit to himself for many years until he was able to retire in 1894. Theologically he was reared in the Church of England, and remained nominally an Anglican until a Unitarian movement was started in Ashton by a series of lectures in 1897 under the auspices of the East Cheshire Christian Union. His sympathies had for some time previously turned towards Unitarian views. He had listened to several Unitarian preachers, including the Rev. William Gaskell, M.A., and on several occasions attended services at our chapels at Dukinfield and Mottram. After joining the new cause at Ashton he has given it whole-hearted support and been one of its most faithful and devoted members. None have more earnestly helped on its progress from hired hall to its own iron church, and recently its fine stone gothic building at Richmond Hill, opened in April, 1907. Mr. Belfield is treasurer of the building fund, and has for some years been the treasurer of the church. The bazaar opened March 25th, by Sir Edwin Durning Lawrence, Bart., realising nearly £1,300 and clearing the church from its building debt, must have greatly rejoiced the heart of our friend. The face of Mr. Belfield is one of the most well-known at denominational meetings in the East Cheshire district, and there is none more welcome. He is a fine example of what a layman should be in regular attention to the calls of his church, in loyalty to his principles, and in devoted service of his religious Faith.

Varieties.

O Truth of God, whose might can free
All souls beneath the sun.
Come, set our love at liberty,
And make of many, one;
Come pour thy ray on all that is,
Reveal the Friend divine,
And he that is a friend of His
Shall be a friend of mine.

—W. E. Tarrant.

Free Religion, for which Unitarianism stands, is the Gospel with an open door,—free to receive new truth, to grow with new light. Its door of hope is not shut against any human soul either for this world or the next. —"The Christian Life."

The brightest hours are yet to come,
The fairest days, the noblest years;
For shining skies and sunny eyes
Shall bid a long farewell to tears.

—R. D. Aitken.

When Men with Men Unite.

Alone, man is a savage,
To murder, maim, and ravage,
And prey upon his fellowman is his delight.
He is not civilised
Till he has recognised
That men are only strong when men with men unite.

Yet do we dullards smite
With rage each luckless wight,
Who, striving to get on, may happen in our way,
We smite with ruthless hand
Until perchance we stand
Above the vulgar herd, far bigger brutes than they.

There is a way to rise—
A passage to the skies,—
Not on our fellows' back, but with them side by side.
Heed not that musty fable
About the Tower of Babel;
Co-operate, and God will not our ranks divide!

He wills each man to be
The very highest, he
By putting forth his utmost powers can attain.
When each does this, we place,
By doing so, the race
Which now in darkness gropes, upon a higher place.

He is not truly great
Who does not elevate,
As he toils on and upward, all his fellowmen.
Rise then, by raising others;
Co-operate, my brothers!
You speed your own and all men's evolution then.
—"The Coming Day."

The Chronicles of Parson Pimm.

By the Author of "Randal's Principle," Etc.

CHAPTER V.

While I was at O—— I had frequent intercourse with neighbouring ministers of my own faith, including a fellow student who, like me, was newly married. Before taking to myself a wife I had been careful and saved half my salary towards housekeeping and furnishing a home. Consequently when we embarked on our matrimonial partnership all we had to make our household comfortable was paid for. We began paying for everything when we obtained it, and kept to this ready cash principle all through. And it has made our pathway all the smoother, and saved us from many heart-burnings and worries which other people have suffered from.

But with my friend it was far otherwise. He married without any provision whatever. But he set up housekeeping all the same. He secured his home fittings and furniture on the hire-purchase system.

I had a walk with him one day, and we had much confidential chat.

"I say, Pimm," said he; "how do you manage to get along on your small stipend? Your salary is the same as mine, and I cannot get along at all. We cannot pay our way upon it and live as we should. How do you manage?"

"Well," said I, "we get along without much difficulty. Of course we cannot afford to be extravagant. We have to deny ourselves of luxuries and some real necessities. But we have plenty of food; we do not go short of that; but it is plain fare, I can tell you. For that matter it may be all the better, for as you know 'plain living and high thinking' are said to go together."

"Oh, that's all very well. We live plainly, too, but we cannot make ends meet. How you do it I don't know. And my wife is as careful and economical as any woman can be."

"Perhaps you have some drain on you which I have not, some expenses that I don't have to meet. Of course when I say that I don't mean expensive habits, for you are a teetotaler, and your wife is, too; and though you smoke tobacco and I do not, a thing of that sort does not account for the difference."

"Tobacco? No, that does not cost me more than a shilling per week. But I have three pounds a month to pay for my furniture. Haven't you payments to make for yours?"

"For furniture? Oh, no. We paid cash down for it."

"You did? Then Pimm, you're a lucky man. I wish I could have done the same; it would have saved us from a tremendous amount of worry and trouble. As it is I must find the three pounds every month, which is a big slice out of an income of a hundred and fifty a year; and if I miss one payment the dealer can, by agreement, come and take possession and make me forfeit all I have paid him. The thought of not being able to meet his demands and its possible consequences weighs upon me like a nightmare; it is the great terror that is continually staring me in the face. Until it is all paid for there will be no relief from this dreadful burden. I was a fool to ask my wife to marry me before I had full possession of a home that we might call our own. I ought to have done like you."

Of course I was awfully sorry for J——. He was a very good fellow. In spite of his unwise method of starting housekeeping he was really a very practical man. I never knew a better business man, nor a better organiser. He could conceive plans and methods of doing things that surprised people, and commanded their admiration; but in this matter of marriage and home-making he certainly made a mistake—not only for himself, but for his wife, for the burden of debt did not add to their happiness.

Poor fellow! He has passed away from mortal ken, and beyond such worries as these. He lived to right himself in that matter, and did years of useful and effective public service afterwards as a minister. I always felt a high regard for him. He was so genuine and sincere; his character was of the best type. He had a keenly penetrating faculty of mind that saw through every sham and pretence at a glance. No one ever dreamed of him doing a mean thing. He was trusted, respected, and loved by all who knew him; and many others feel the poorer, like me, since he has gone into the Beyond. But I have never forgotten his heaviness of heart over that experience of the hire-purchase system. I chronicle it here so that young people intending to marry, who may read these words, shall profit thereby.

(To be Continued).

Public Men on Unitarianism.

The Right Hon. A. Emmott, M.P., Deputy-Speaker of the House of Commons, and a Churchman, at the opening of the Unitarian bazaar at Oldham recently, said:—He thought there was a good deal of misunderstanding about the position of Unitarians. Unitarianism had a place of some importance in this country at the present time as affording a home for those who were theistic in belief, but who could not accept the tremendous dogmatic mysteries which were held by what he might call the more orthodox churches. This was a somewhat valuable function. A few weeks ago he read a book which had interested him greatly, "The Memorials of Two Sisters," and was about two ladies who long ago lived in Manchester: Susannah and Catherine Winkworth. Both were members of the Church of England as children and both died members of that Church, but one of them became, and was for a long time, a member of the Unitarian Church. Anyone who read her letters written during the time that she was a Unitarian might see how valuable that Church might be as a resting-place for people like this lady, who retained her theistic belief, but had ceased to believe in the distinctively Trinitarian doctrine of the other Churches. There was one great glory of the Unitarian Church of which they might all well be proud; it produced James Martineau. Martineau was not only a great man, not only perhaps the finest orator preacher of his day, but also a great theologian, to whom the Trinitarian Churches, as well as the Unitarian Church, owed a deep debt of gratitude.

Mr. Fred Ogden, a Wesleyan, and Parliamentary candidate for the Pudsey Division of Yorkshire, speaking at a Unitarian function in Pudsey on April 3rd, expressed his opinion as follows:—"There was a wideness about the Kingdom of God which admitted all of them, and it did appear to him that the Unitarian Church discharged a most important function by accommodating those large numbers of most intelligent men and women who would not feel at home if compelled to accept the tenets of the faith of the other Nonconformist Protestant churches in the land. Therefore he did not apologise either to them or to any of his friends for being there and helping on the work and wishing God-speed to the efforts they were making for the extension of the Kingdom of God, and for the building up of the lives and characters of the people amongst whom they were labouring. And that, at any rate, appeared to be a striking thing, and one that amply justified their existence, and redounded so greatly to their credit. For their size he did not think there was another Church in the country that had contributed so large a number of eminent public men as the Unitarian Church. It might be in the view of some zealous Trinitarians they put the emphasis too much upon character, and too little upon matters of doctrine, but the history of their church, at any rate, led one to suspect that those who would thus criticise them had been guilty of the opposite error, and had put the emphasis perhaps too much upon matters of doctrine and too little upon character and upon conduct. At any rate, their justification was that amongst the great list of great public servants who had rendered valuable services to the community they had a most conspicuous and a most important place. They had not to go very far to find illustrations of that. He would not go back to the 19th century and remind them of the brilliant intellect of Dr. Martineau, a man not only of magnificent intellect, but of saintly character, and a man of wonderful public value, but even in the city of Leeds, of which during recent years he had been very actively identified, it was most wonderful what a lot of most prominent citizens there were who had rendered great public service, who belonged to the Unitarian Church. The first Lord Mayor, the present Lord Mayor, and he thought the majority of Lord Mayors, since Leeds was made a Lord Mayoralty, had belonged to their Church, and there was no good cause in the city of Leeds which was not helped on to the utmost extent, served with brilliant success, both by influence and by ability by members of their Church, and therefore he did not apologise for being amongst them. He rejoiced to be amongst them, he was proud to number amongst his closest personal friends many saintly Unitarians, and he was therefore pleased to be present, and to wish them God-speed in their efforts."

"When you are swimming against the tide of public opinion, be sure that you are no dead fish, for they float with the tide and not against it."

Wherefore fly no opinion 'cause 'tis new,
But strictly search, and after careful view
Reject, if false; embrace it if 'tis true.

—Lucretius.

God's Need of Man.

A correspondent sends on a copy of an American Unitarian sermon having the above title, by the Rev. Charles Edward Park, First Church, Boston, Mass., and expresses himself in terms of strong disapproval of some of the expressions it contains.

It is quite possible that our correspondent labours under a misapprehension, and that he therefore misjudges the sermon. Briefly, the discourse may be summed up as follows: The revelations of science make the earth and man to be so insignificant in comparison with the vastness of the universe that it seems as if the earth itself is as but a particle of dust, and that man is as a particle of dust upon that particle of dust. How therefore, can God, the Lord of this Boundless Extent, have any need of man? In reply to that it is pointed out that God is not a Being dwelling apart, an "Absentee God," but an immanent, indwelling God, most of all in the heart and soul of man. Man's nature is the God-nature. The divine nature in man is God incarnate. But for that nature to come to its fulfilment in man depends not on God only, but on the will of man. For this fulfilment of the divine nature in man then God needs man's co-operation, man's partnership. When man's will is exerted in opposition to God's will, God is hindered for the time, and in that sense the God-nature in man suffers. God's purpose in man needs man's help.

Certain expressions in the sermon may confuse and even shock certain minds if taken literally and not interpreted. "God is in man's hands to be made or to be marred, and each tiny action of man reacts immediately upon God for better or for worse,"—is an instance. But God in man means, of course, the God-life in man, the divine nature in the human. The sermon makes this quite clear. So understood, there is nothing to shock any mind in saying that the God-nature is in man's hands to be made or to be marred.

The sermon rightly says that "The issue is not reserved unto God alone," for man is not a mere machine. Within limits he has free will and choice and self-direction, and though by his very nature he must inevitably at last prefer and choose the good and so place the ultimate issue beyond any doubt, it will be because of his choice and preference that the Divine Will is fulfilled in himself and in all that he does.

For the fulfilment of this divine purpose it is plain that God needs man. And the thought of being fellow-worker and co-partner with God in the sublime task of the fulfilment of righteousness in all human affairs and in human destiny is the sublimest inspiration that can fire human zeal and ennoble every endeavour.

We sleep, but never stops the loom of life;
The pattern woven 'mid earth's strife
Goes on from day to day. —Beecher.

UNITARIAN CHRISTIANITY IN JERUSALEM.

The Editor has received a letter from Prince Emmanuel of Jerusalem, dated from Jerusalem, Palestine, March 19th, from which it appears that the writer is the Grand Master of Freemasons of the Order of the Golden Rule, Jerusalem, and that he has become a convert to the doctrines of Unitarian Christianity. For the last five years he has conducted, at his own expense, a Unitarian Educational Mission in the Holy City. Prince Emmanuel now appeals to the Unitarians of all lands to co-operate with him in this work. He says that he is very anxious to propagate Unitarianism in Palestine.

This is an interesting fact, none the less so, as it was in that country that the Founder of Unitarian Christianity first proclaimed his doctrines, and in Jerusalem that he was crucified for his persistence in that glorious mission.

Unitarian Covenants.

The following is used in several churches in America:—

"In the love of truth, in the spirit of Jesus Christ, we join for worship of God and the service of man."

Church of Disciples, Boston:—

"We whose names are subscribed, unite in the following faith, and purpose: Our faith is in Jesus as the Christ, the Son of God. And we hereby form ourselves into a church of his disciples that we may co-operate in the study and practice of Christianity."

Another form:—

"We, the undersigned, members of the ——— Society in ———, unite, and invite others to unite with us, to seek constant renewal of our religious life from God in the Spirit of Jesus Christ. Whatever services may be maintained or measures adopted by the majority of the union, perfect freedom of conscience shall be allowed to each member as to participation therein."

Postal Mission Work.

By Miss FLORENCE HILL,
Hon. Sec. Central Postal Mission and Unitarian Workers' Union.

I should be glad if Postal Mission Secretaries would note the communication I have had from the Rev. Frank W. Pratt, the travelling minister in Canada:

"Thank you for sending the name of your Postal Mission correspondent in Kilownay. I hope to get out to British Columbia, and shall hope to meet him. Our Church (at Winnipeg) has been having services for about three months. We are gradually getting people who are interested in our church together, and trust that in time it will result in a strong organisation. Our Sunday services are held in a small theatre in a good situation.

If you have any Canadians who are interested in our interpretation of religion, who are Unitarians, or possible ones, I shall consider it a great help if you will send their name and address to me.

FRANK W. PRATT,
Winnipeg, Man., Canada.

Miss Barmby, in sending her report of the Western Union Postal Mission, writes these timely words:

"The present time calls for the work of the Postal Mission more loudly than ever. During the year many letters have been received speaking with thankfulness of the great spiritual relief the reading of the tracts and books has given to the writer. One, for instance, says: 'I had reached that painful and chaotic state of mind best to be described as the art of doubting well. My reason and humanity were in revolt against the popular idea of God, or against the conception of God forced upon me by my teaching, and I was dangerously near taking refuge in dogmatic Atheism consequent upon reading various Free Thought works.'"
Miss Barmby continues:—

"Many people are anxious to compare Unitarian thought with the so-called New Theology—indeed, there would be an opening for each family to endeavour to have their own centre of Postal Mission readers. Earnest work with enthusiastic zeal is the thing called for from Unitarians by the world outside their churches.

At a meeting called by the Central Postal Mission Committee, the secretary read a paper from which the following passages are quoted:—

"We are met together this afternoon to consider the question of 'closed chapels and struggling causes' and I should like to say why I consider that it is particularly fitting that the Postal Mission should take up this question. I do not say that we can solve the problem unaided—it needs ALL the Societies and all the individuals to cope with the difficulties, but I DO say that we are bound to do our part. There are three ways in which all can help. We can help with sympathy, we can help by getting and giving information, and we can help by contributing money.

The question of closed chapels touches the Postal Mission very nearly, because our correspondents are scattered all over the country, and again and again they ask: 'Is there a Unitarian Chapel near?' or write 'How I long to be near a Unitarian chapel.' or 'I walked eight miles to attend a Unitarian service, and was amply rewarded. I hear a magnificent sermon, but I fear domestic duties will prevent my getting so far, often.'"

"'How I wish I lived within reach of a Unitarian chapel. I try to keep in touch as well as I can by reading the 'Christian Life.'" Now if at this stage religious inquirers are debarred from intercourse with Unitarians, and from joining with them in public worship, they get terribly chilled, and the difficulties in the way of religious emancipation are much increased. With so little encouragement it is a terrible temptation to go back into orthodoxy, where at any rate, there is brotherliness and a sense of support. Every chapel, therefore, that is wiped out of existence, takes away the chance of converts finding a little haven of religious light and freedom and encourages those who are already Unitarian to do the easy thing, namely, to go to the fashionable church and to shun the Old Meeting House.

"I do not see how it is possible for the chapels in remote places to stand alone, supported only by people in the locality, they fight against desperate odds, and pressure on all sides is put upon them to desert the cause. We need a truly Missionary Society to visit these congregations to become real friends with the people, and to aid practically. Could not our Unitarian Workers' Union be one such society.

A mere arm-chair religion is not sufficient. We must not sit at a table and dictate what other people might, ought, or could, do. We must bestir ourselves and be up and doing. When we remember that special trains are run to the Crystal Palace from all parts of England and even from Scotland, merely for football matches, and that people motor hundreds of miles to shoot birds, or see pageants; it is appalling to find that it is supposed to be impossible to travel twenty or thirty miles to a remote chapel. When we think of the past, of the sufferings, journeyings and perils that Wycliff, Tyndale and men of like grit went through, to spread the English Bible, our present lethargy seems indeed lamentable. . Every chapel that owes its origin to an ejected minister ought to be sacred. These chapels are, so to speak, children of the grand old Puritan times, born in adversity and reared amidst persecution, every one of these places should be to us like a sacred shrine. Our Unitarian friends take long journeys to Italy to visit the shrines of St. Francis of Assisi, and St. Catherine of Siena, they would be scandalised if any attempt should be made to destroy or alter these, and yet when it is proposed to sell or destroy our own chapel buildings so full of historic interest, and connected with so many really noble and righteous men and women, they look on with the coolness of an auctioneer and calculate the amount of hard cash that will result. Truly one would think they had not taken to heart the fable of Midas, or realised that the links with the past are our most precious heritage. As Wordsworth says:

"We live by aspiration, hope and love,"
and these are rooted in the piety of the past.

I hope these words may find a response in the hearts of some of the readers of the Unitarian Monthly, and that they will be inspired to put their hand to the plough. If the proposed Unitarian Alliance is formed it may perhaps be one solution. Meantime I should be glad to hear of even ONE person willing to help."

Home Circle.

"Would you win success in life?
Always do your very best,
God and time will do the rest."

"There was Joy!"

Yes: "There was joy in the presence of the angels of God," on Tuesday, March 23rd, this year of 1909, that the lost was found, and that one that was thought to be dead was seen to be alive again. And these angels—messengers—of God, were ordinary human beings, having their abode chiefly in the town of Sheffield, in the county of Yorkshire, England.

Johnny Whitnear was the youngest of three children, beloved by his parents, and much loved by a neighbour—a man who was an intimate friend of the family. This man gave the boy eighty threepenny-pieces on his fourth birthday in 1904, and then, according to a frequent custom of his, took the lad on a fishing or angling expedition. Both man and boy disappeared, and for nearly five years nothing was heard of them and no trace of their whereabouts could be found.

The bereaved and sorrowing parents lost hope of their Johnny being restored to them, and so despaired of his recovery that they feared that he was dead.

But in the early part of this year 1909 there came a possible clue to his existence. A friend saw a letter addressed by a relative of the missing man to a person of the same Christian name residing in Newark, New Jersey, U.S.A. The parents were informed, and, eager for any tidings of their long-lost boy, they acted upon this slender clue, and at the beginning of March sent their eldest son William, aged 21, out to America to the address given. There he found the man, and his little brother with him.

Johnny was kidnapped from his home in Sheffield, England, on October 18th, 1904, and being then but four years old, and his brother having changed much in the five intervening years, the lad was very slow at recognising him. Many things he was asked if he recollected, he had forgotten; but at last, when William told about the white rabbit that had once been Johnny's beloved pet, the story brought back to the boy's mind the memory of his old home.

But the man was unwilling to part from the boy. He had changed his name in order to avoid recognition, and now he boldly asserted that he had taken the boy with the mother's consent. But this did not deceive William, who at once consulted the police authorities, and with their assistance he got the boy away.

On Monday afternoon, March 22nd, Johnny's mother was upon the landing stage at Liverpool, anxiously awaiting the arrival of the good ship, the Mauretania, which was bringing back her two boys—one the long-lost little Johnny, to be restored to her eager embrace. The ship had made the fastest journey home on record. It was hoped that she might land her passengers that evening, and for hours Mrs. Whitnear waited, till at last the four great funnels appeared in the river. But it was judged too late to land the passengers that day, and the Mauretania anchored in the middle of the river for the night, in full view of the eager and anxious mother. Wth some difficulty Mrs. Whitnear was at last persuaded to go off the stage for a few hours' rest, but long before eight next morning she was back there—waiting.

The Mauretania came along, and the mother, from long suspense and excitement, was almost in a state of collapse. But her boy appeared at the side of the vessel, in charge of his elder brother, and tears of joy streamed down the poor woman's cheeks. Then the ship was moored fast to the stage, and her two boys came off, and rarely has a more touching scene been witnessed than that mother's welcome to her little son, who had been lost for years, and been given up for dead. Again and again she hugged him, and William looked on with such joy and pride in his act of restoration as no other achievement could have brought him.

"We waited and waited and waited," said Mrs. Whitnear, "but we got no news, and we thought at last that he was dead. And now he is back again, my own real boy."

The little party lost no time in getting back to their home in Darnall, Sheffield, where the father, prevented by illness from going to Liverpool himself, was waiting.

And not only the father. For Darnall was decked out as for a fair in an act of public rejoicing. The streets were lined with flags, and streamers and banners bearing on them words of "Welcome Home!" floated across from window to window. When the news came that the boy had actually arrived, business was abandoned, thousands of people assembled near the house where the Whitnears lived, and when the cab was driven from the railway station after the arrival of the train. there were such joyous scenes as Darnall had never before witnessed. Johnny's blue eyes flashed astonishment at the extraordinary fuss that was being made about him; and it was with difficulty that the cab forced its way through the crowd. Cheers went up from more than a thousand throats in a vast chorus of tumultuous welcome, and when Johnny had reached the privacy of his father's house the crowds did not disperse. Several times the father had to bring his little son to the door to place him before the public gaze.

Literally and actually here were the friends and neighbours rejoicing, as in the parable, that the lost had been found. Was it not a divine impulse in their hearts that moved them to such joy? And

were they not—even these common people—truly the angels of God expressing the Divine will that not one should perish?

Is not this divine passion in human hearts a prophecy of the coming day upon earth when every little one will be protected and cared for, and when it will be the joy of all men to make everybody safe, so that not one shall perish from poverty or be lost in sin? And if this joy in the hearts of the common people on earth is expressive of the will to seek and to save, can it be possible that those who people the next world will be indifferent to the fate of anyone? The love that is worth anything will stop short at no good endeavour necessary to rescue everyone from danger, so that not one shall be lost, and that hell itself be exterminated by love.

Then in the highest and fullest sense will it be true that there is joy in the presence of the angels of God, not only that every sinner has repented, but that all who were lost are found, and made safe and secure from any further harm.

What to Teach.

XI.—EACH MAN HIS MISSION.

In offering guidance to the young we need to place the most hopeful and inspiring view of life before them. Every child should be made to clearly understand that he is in this world for some definite purpose, that each is sent here upon an errand, that every man has his mission.

The lives of many young people are spoiled through not impressing this fact upon them. They grow up without any earnest object in life, and consequently lead an aimless existence. Many older people have a very unhappy time in this world because they have no serious purpose in view. It is because of this absence of something high and noble to live for that so many get into loose ways and become lost in dissipation. To teach young people that they are sent here upon a divine errand, and that each has a noble mission to fulfil, carries with it a real power of salvation, for it establishes the very condition of safety from that aimless existence and that danger of becoming lost in selfishness and sin.

"What am I here for?" is a natural question for a child, as it is for a man. If a child is sent here upon an errand and for a definite mission, what is that errand? These are questions which parents, teachers and guardians should be able to answer to their children. To whom can they look for an answer if not to those upon whom they have to depend for guidance? And surely an answer is not difficult. It is true to say that each human being is created that he should become perfect—a perfect human being, man or woman; a perfect human character. We are each of us here that we shall learn how to become perfect in the exercise of all our powers, in the development of all our faculties, in the realisation of all possibilities—just so far as this world can give opportunity for.

And if the circumstances in which some are placed are such as to afford little opportunity, the development towards the perfection of character and the complete fulfilment of ability is promoted in every righteous effort put forth to improve the circumstances so as to make them provide the greater opportunity that the development of perfect character requires. There is no lot however humble, no sphere so circumscribed, that it cannot afford scope for righteous effort and for noble endeavour. God gives ability, or power, and with that each is required to do what he can to work out his own salvation—to develop his own perfection.

That is the purpose. Is that the errand, the mission upon which each is sent? Yes, it is. But has not each one a special errand that is his peculiar office to fulfil, and which he can fulfil as no other can? All are made for perfection, but are all expected to work towards perfection in the same way? If not, has each individual to do it in a way that he is specially and peculiarly fitted for, and for which no other is so well fitted? If the answer to that is "Yes," then it is plain that each has a special mission that is all his own, that each has a work to do in a way that no other can do.

In the animal world every kind of animal serves a special purpose in a way that is peculiar to itself. In the vegetable world a daisy is not a primrose, and figs are not grapes. Such facts may only indicate to some minds simply that man is not a dog, nor a horse, but distinctly man to do man's special work in the world. But it is still true that there are no two things exactly alike, no two horses, no two daisies, no two leaves of any tree, no two human beings. Each then is in some way different from every other and must do what it has to do in its own way and in no other. This is particularly true of individual human beings. No two are alike, and each can do a work for humanity and for God in a way for which his combination of faculties are specially suited. To do this work, which he alone can do in that way, is the errand for which he is sent into this world; it is his special mission to work out his perfection by such means.

If this is true, and the facts of experience prove it to be so, then it is important that young people should be taught that each human being is intended to be a distinct and peculiar expression of the divine perfection. The powers and abilities which each child possesses in the most marked degree indicate what he or she is most fitted by nature to do. Can there be any more inspiring message to young people than this: that there is a special work for each, and that it is the mission of each to do that which he can do best in service of humanity and for God?

Literature.

"Church Councils and their Decrees," by Ambrose N. Blatchford, B.A., 2s. net. Philip Green, 5, Essex-street, London, W.C.

The ten chapters of this volume describe the conditions and circumstances which led up to the holding of the Church Councils, and the various motives and considerations resulting in the Decrees promulgated. The author keeps pretty much to the narration of facts, and indulges but little in the expression of his own personal opinions. Consequently the treatment of subject can be relied upon the more for its impartiality and loyalty to truth.

The object of the author is no doubt to provide in a brief and convenient form, what otherwise would require to be searched for in much larger works. He certainly succeeds in presenting his subject in such a way as to give his readers a fairly complete view of the part these Councils have contributed to ecclesiastical developments from A.D. 45 down to the Vatican Council of 1869.

"The Road-Makers": a Sermon by J. M. Consoll. 1d. Essex Hall, Essex Street, London, W.C.

This sermon is inspired by Mr. Harrold Johnson's poem of the same title. It is a very helpful discourse on the work of pioneers and reformers who make the roads of life and thought upon which the people afterwards walk.

"The Sunday School Quarterly," Sunday School Association, Essex Hall, London, W.C. No. 1, price 3d.

This is a very good start—a stimulating first number. There are twenty separate papers or articles on a variety of Sunday School topics by different writers who have had valuable experience in Sunday School work; and the Rev. H. Rawlings, M.A., contributes seven sets of suggestive Lesson Notes for Teachers; the Editor has a communication "To our Readers," and there are interesting "Notes by the Way,"—and all for threepence.

Self-Control.

Settle it in your minds, young men, that the first and the last of all virtues and graces which God can give is self-control: as necessary for the saint and the sage, lest they become fanatics or pedants, as for the young man in the heyday of youth and health: but as necessary for the young man as for the saint and the sage, lest while they become only fanatics and pedants, he become a profligate, and a cumberer of the ground. Remember this—remember it now, in the glorious days of youth, which never will return, but in which you are sowing seed of which you will reap the fruit until your dying day. Know that as you sow, so will you reap. If you sow to the flesh, you will of the flesh reap corruption; corruption, deterioration, whether of health, of intellect, of character in some shape or other. You know not, and no man knows, what the curse will be like; but the curse will surely come. The thing which is done cannot be undone; and you will find that out before, and not merely after your dying day. Therefore rejoice in your youth, for God has given it to you; but remember that for it, as for each and all His gifts, God will bring you into judgment. And when the hour of temptation comes, go back—go back, if you would escape—to what you were taught at your mother's knee concerning the grace of God; for that alone will keep you safe, or angel or archangel, or any created being safe, in this life and in all lives to come. —Charles Kingsley.

PROPOSED "UNITARIAN ALLIANCE." — This proposal was put forth tentatively by the Editor of the U.M. Most of the Unitarians who have expressed themselves shrink from doing anything to add another organisation to those already in existence. A few have written desiring to join such a movement and have sent small subscriptions to assist in its establishment. The total amount in subscriptions received does not equal the cost of printing and postages incurred. If proper support is not forthcoming, of course, the matter will be allowed to drop, at least, for the present. But in reply to objectors who think that existing organisations have the same objects, reference should be made to Nos. 2, 4, 5, 6, 7, 8, 11, 12, 15, 18, in the suggested aims, as matters not yet properly attempted by any organisation. If the statement of aims serves no other purpose it calls attention to matters which are so far neglected and which cannot safely be ignored.

ABRAHAM LINCOLN AND TEMPERANCE.

To one who secured his signature to the Temperance Pledge he said: "I owe more to you than to almost anyone else of whom I can think, for if I had not signed the pledge with you in my years of youthful temptation I might have gone the way that the majority of my old comrades have gone, which ends in a drunkard's life and a drunkard's grave."

To another who criticised his total abstinence he replied: "I promised my mother only a few days before she died that I would never use anything intoxicating as a beverage, and I consider that promise as binding to-day as it was the day I gave it."

SOME LINCOLN SAYINGS

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in."

"The strongest bond of human sympathy, outside of the family relation, should be one uniting all working people, of all nations, of all tongues, and of all mankind."

Notes and News.

The National Triennial Conference of Unitarian and kindred Churches at Bolton is certain to be productive of more effective co-operation, and consolidation of our movement generally. The resolution moved by the Rev. Joseph Wood embodies what this Monthly has been contending for: an effort to adjust and co-ordinate our agencies to prevent overlapping and any clashing of interests. No doubt the new Conference Committee will see to it that the resolution is carried out with a view to making our denomination a much more effective force.

The true patriots are those who are determined to cultivate a spirit of fraternity amongst the nations such as must make war impossible.

The Rev. R. J. Campbell will preach at the Octagon (Unitarian) Chapel, Norwich, June 15th.

The British and Foreign Unitarian Association is appealing for new and increased subscriptions.

The Rev. S. A. Elliot, D.D., President, American Unitarian Association, is now in Britain, and has attended a reception at Essex Hall, London, preached in London, preached and lectured in Scotland, and is, as we go to press, taking part in the National Conference meetings at Bolton.

The half-yearly Council meeting, British and Foreign Unitarian Association, held Monday, March 29th, reported considerable activity in missionary propaganda, including grants of 129,730 Unitarian tracts, 3,745 books, and 1,299 books and 14,036 tracts sent abroad, since last October 1st. Twenty-eight "orthodox" ministers applied for books.

The Rev. Fred Hall, the blind Unitarian minister, Congleton, is doing great things, creating quite a revival in his church and Sunday school.

The Rev. Stopford A. Brooke, LL.D., has recently been preaching at Rosslyn Hill Chapel, Hampstead.

"General" Booth, of the Salvation Army, was 80 years of age April 10th.

Rev. Henry Williamson, Dundee, has been re-elected a member of the School Board, which position he has held from 1891.

Increased vitality and growth is reported of our cause at Crewe, many new members having recently been added.

A "George Dawson" memorial tablet from the Church of the Saviour has been placed in the Waverley Road Church, Small Heath, Birmingham.

The Accrington Congregation has raised an "Independence Fund" of £1,500 (with help of a £500 bequest) and £100 for church renovation.

The Summer School for Sunday School Teachers, organised jointly by the London and Manchester Sunday School Associations, is to be at Park Hall, Hayfield, near Manchester, in the week June 12-19. Particulars from Rev. W. Holmshaw, Parsonage, Blackley, Manchester.

The Barnard Castle Congregation is enjoying a renewal of life and vigour.

Algernon Charles Swinburne, the well-known poet, died, aged 72, April 10th.

The Unitarian Van Mission begins its next season's work in May.

MEETINGS: Annual Meetings.—Manchester District Asociation of Churches, March 20th, large attendances; Domestic Missions, London (Blackfriars and Mansford Street), Manchester, Bristol, Birmingham, and Liverpool (North End) within the last month; also the N. and E. Lancashire Unitarian Mission, at Chesham, March 13th; Sheffield and District S.S. Union, March 9th; Liverpool Unitarian Temperance Association, March 19th; British and Foreign Unitarian Association meetings in South Wales in connection with the South Wales Unitarian Association, with good attendances and much enthusiasm; a joint social of five churches in Rochdale and District at Oldham, March 27th; Ulster Unitarian Christian Association, April 5th, annual meeting, Belfast; the Spring Conference, Bolton District Sunday School Union, Park Lane, Wigan, April 3rd; the Good Friday Meetings, Manchester District S.S. Association, at Gee Cross, attendance 850; annual meetings North Midland S.S. Association, Chesterfield, Easter Monday, largely attended, and like the Manchester District S.S. Association reports an increase of senior scholars; N. Cheshire U.S.S. Union met at Stockport, April 17th.

Bazaars and Sales of Work proceeds at Blackpool (South Shore), £27; Todmorden, £450; Ashton-under-Lyne, £1,260; Oldham, £306; Lancaster, £100; Pudsey ("at homes"), £100.

PULPIT CHANGES: Rev. W. F. Turland, resigned, Flowery Field Church, Hyde, concluding at the end of July; Rev. Arthur Scruton, from United Free Church of Scotland, appointed minister Ross Street Unitarian Church, Glasgow, inducted April 11th, welcomed April 16th; Rev. T. A. Gorton, Moseley, Birmingham, appointed to the Kingswood Chapel, Holywood, near Birmingham, commencing in May; Rev. G. C. Sharpe, late Primitive Methodist, appointed to the Free Christian (Unitarian) Church, Longsight, Manchester, welcomed April 7th; Mr. E. Capleton, resigned preaching engagement, Stepney, after four years' pulpit service; Rev. W. Stephens, farewell and presentation at Rotherham, March 25th, on removal to Shrewsbury; Rev. A. J. Marchant, farewell and presentation at Deptford, March 24th, on removal to Chichester; Rev. R. McGee, North Shore, Blackpool, resigned; Rev. A. Golland, M.A., Newport, Monmouthshire, resigned; Rev. J. Wain, entered on ministry, Scarborough, April 4th; Rev. A. L. Smith, B.A., welcomed at Belper, March 31st; Rev. W. R. Clark-Lewis recommenced services at Gainsborough, April 11th; farewell at Stalybridge to Rev. W. G. Price, and presentation, April 3rd; the Rev. Felix Taylor, B.A., late of Richmond, Surrey, is going to America, with a view to settlement there.

DEATHS: Miss M. M. Hopkins, of Kidderminster, at Bowdon, March 21st; Mrs. W. H. Crawford, Prestwich, Manchester, formerly of York, March 23rd, 84; Mrs. Thomas Timmins, widow of the late Rev. T. Timmins (Apostle of Mercy), at Southsea, Portsmouth, March 21st; Miss Jane Thomas, Shrewsbury, March 22nd, 68; Mr. Christmas Evans, Merthyr, March 23rd, 69; Mr. Bernard Belben, Poole, March 26th, 47; Mr. J. A. Kemp, Brighton, March 26th, 77; Miss E. S. Watkins, of Bristol, at Cannes, March 30th; Mrs. A. C. Parry, Halifax, daughter of Rev. D. Davies, April 3rd, 35; Mrs. Widgery, Exeter, March 31st, 86; Mr. Christopher Todd, Loughborough, April 2nd, 88; Miss H. D. Gardner, Selsey, near Chichester, April 2nd, 56; Mr. William King, Sheffield, March 31st; Mr. Edward Nettlefold, Birmingham, April 11th, 53; Mr. W. E. Thomas, Croydon, April 14th; Mrs. F. E. Field, Cheltenham, April 10th.

The road we help to form will become a thoroughfare by-and-by, but at present it is trodden by few, and the country to which it leads is an unknown country, so far as the generality of men are concerned. —J. M. Connell.

The past is dead, it lives only for us to learn from; the present only is ours to work in; and the future ours to create. —Schreiner.

Be yourself. Ape no greatness. Be willing to pass for what you are. A good farthing is better than a bad sovereign. Affect no address, but dare to be right, though you have to be "singular."

—Coley.

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— OR —

THE COMMITTEE .

Of every Unitarian Congregation, and to Church Members.

THE EDITOR OF

"The Unitarian Monthly"

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AND VENTURES TO SUGGEST THAT THERE OUGHT TO BE

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